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the impulses of sensuousness and individuality; (2) it has not the adequate means in its power, and is, therefore, limited to bringing about the good of others. In RELIGION, on the contrary, the Divine essence is regarded in itself as the perfection of the Will, according to its two sides, namely: (*a*) according to the perfection of the internal disposition [the "Heart"] which has no longer any alien impulses in itself, and (*b*) according to the perfection of power to attain the holy purposes.

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## INTRODUCTION TO THE LOGIC OF TRENTOWSKI.

### TREATING OF GOD, IMMORTALITY, AND THE IMMEDIATE EYE FOR THE DIVINE WORLD.

*"Cognoscetis veritatem, et veritas liberos faciet vos."*—Johann. viii. 32.

Translated from the Polish by Professor PODBIELSKI, (Havana College, Cuba).

Any thinker among my countrymen meditating with an unprejudiced eye upon the wide fields of human cognition, and considering with any depth the present state of European philosophy—having pledged no fealty to any received system, even the all-pervading one of Hegel—must have arrived at the conviction that metaphysical science has hitherto been, and is still engaged in, examining and cultivating two worlds standing in *direct* opposition to each other. These worlds are Materialism and Spiritualism, Realism and Idealism, Empiricism and Speculation, Physics and Metaphysics,—in a word, the External and Internal of the Created. I call attention to the word Created, because their creative, transcendental or divine germ has been hitherto ignored and unknown. Under these two cardinal worlds all the smaller ones subordinated to them are ranged, for instance: Understanding and Reason, Rationalism and Mysticism, Naturalism and Supernaturalism, Practice and Theory—the Prose and Poetry in every doctrine.

It may be remarked that, in general, the Indo-Romanic race pays homage to the first of these cardinal worlds, Realism or Materialism; while the Indo-Teutonic inclines to the second, Idealism, Spiritualism, Theory. There are, indeed, Empiricists

in every country who rely for knowledge only on actual experiment; there are also Idealists, who regard thought alone as the Castalian Fount of truth and knowledge. Even where the general thought has not yet been developed to this point, yet the savants and practitioners are preparing carefully for the coming combat. In all tuition we have real and ideal schools. This Dualism was and is everywhere. Forcing its way through the boundaries of science, it has entered the holy fields of Religion, revealing itself in the adherents of the past—the churchmen and traditionists; or in the free-thinkers and skeptics of every possible shade. It is now taking its place in the arena of political life, where it may be studied as Conservatism, or Radicalism.

The author, having long since devoted himself to the study of philosophy, and familiar with it in its multifarious forms, was struck with this scientific, all-pervading, and everywhere visible Dualism. He thanks God that he was born a Polander, since had he been an Indo-Roman he would have seen truth only in the sphere of facts, empiricism, and regarded speculation and theory as vain illusions of the fancy; or, had he been an Indo-Teuton, he would have looked for truth only in the world of pure ideas, and considered nature and the entire realm of the senses as mere phenomenal appearances, and thus not being able to comprehend the Essence of this scientific Dualism he could never have arrived at its analysis. But by the grace of the Creator of nations, the intelligent Giver of various natural abilities, he was born a Polander, and thus endowed in like proportion with the natural and spiritual eye—received the impression because it was possible for him so to do. He knows that the Frenchman, when he hears of our scientific Dualism, will shrug his shoulders, and call it the baseless production of the Sclavonic soul, fecundated into dreams by German Mysticism; and the German, in the arrogance of his metaphysical pride, will say it is the system of a Slave not yet free from sensuousness, and so perceiving in the phenomenal world of the senses knowledge capable of equilibrating itself with the reason *a priori*; and my countrymen, as they may in spirit have become French or German, will range themselves with the accordant nationality. None of them will be able at first to perceive the Actuality of the new philosophy. Nor is

this to be wondered at. Not having lain in the grave of suffering, they have not the eye of the Polander, nor do they conceive that God created the Indo-Sclavonic race for important uses; that he destined it to look into a *new world* unknown until now, thus rendering itself illustrious, and augmenting the accumulated stores of European wisdom with an original and extensive "Third Division."

Investigating the nature of this everywhere predominating Dualism, the author found in it the most complete antinomy—faces and their reverses, polar oppositions. The antagonisms of this antinomy proved to him extremities and fractionalities, hence half truths and half falsehoods. Being convinced that the full essential truth cannot lie in polar extremities or margins, not in the theses or antitheses, but in their *reciprocal penetration*—that is, in the *synthesis*—he endeavored to fuse these faces and reverses, these oppositions, into a scientific Totality. This is the first movement in, and the first key to, his philosophy. The experimentalist has been hitherto engaged in testing the realities offered him solely by changing Phenomena, while the metaphysician spun ever new webs of ideality from the involutions of his own brain; neither taking any true interest in the labor of the other, nor caring to inquire into anything foreign to his own sphere, nor deigning to examine the realm of opposite and almost despised subjects. The author was the first to prove that investigation (empiricism) is the one, and idealism (metaphysics) the other AXIAL POLE of Science; that both are equally necessary to, and equally privileged by, Eternal Truth; that both having thoroughly interpenetrated each other as soul and body, constitute the total, organic, living, equatorial science or philosophy. Thus hand in hand with phenomenal investigation or empiricism and metaphysics, stands Philosophy as the third science; spontaneous, yet with its two old predecessors as its necessary workmen, presenting itself in an entirely new form, with inner powers and meanings never before divined. Reality fuses with Ideality, and glows into *Actuality*; Practice unites with Theory, and grows green in the union. The External and the Internal transmute themselves into the Totality; Experience embraces pure Thought, and becomes true Cognition; *A Posteriori* and *A Priori* combine, and appear in *A*

*Totali.* The two worlds of the Material and Ideal prove to be but abstractions of the human brain, bearing the real existence in neither, while united they stand as the third living world; *actual* in all its categories, it absorbs them in its own life. Then universal Trinity takes the place of universal Duality, and an original, great and magnificent view opens upon us. The Universe looms upon us neither as solely an Empirical whole, nor only a Speculative Ideal Unity, but becomes the philosophical *Totality* of both, that is, organic Life. In this illimitable sphere, man is represented *in potentia*; in it Matter weds Spirit, brings forth individualities, and multiplies into myriads. Each individuality, a single copy, although it is a totality in a single drop, appears and disappears, but the totality itself lasts eternally. Discovering this third world, the world of Actuality, the author endeavored to describe it faithfully in his first work. He published it in German indeed, but he wrote of a world, my countrymen, discovered by the eye of a Polander, of which neither Latin nor Teuton had as yet heard.

While endeavoring to represent this third world in his work, the author became convinced that the *Totality* of the Actuality, fusing in itself the entirety of the Real and the unity of the Ideal, that is, the All-matter and all-pervading spirit, the sublime circle of the universe, overpowering, as it does, the most vigorous imagination with its immensity, living and illimitable as it is—could not be the Creator—but, with all its marvels, was only the creation: such a creation, with its entire majesty of Divinity, is but of a *derivative* nature; it is the revealed eternity, but not the Eternity itself; it is only time, without the beginning or the end, working itself out in immeasurable space, continually germinating with new life. ITS PRINCIPLE IS A CREATOR. The question then arose: What is God? If the *Totality* of the Actuality, filled with the all-matter and penetrated with the all-pervading spirit, in its derivative eternity, is not God, but only His matchless work, His wondrous universe,—if God is not, and cannot be it, then He must differ from it. To unite Him as one with it, Holotheism, would be but Pantheism. Thus it was finally demonstrated that God is the principal, unconditional, holy, *individual Totality* of the universe, who, having breathed existence

from Himself, or spoken the Omnipotent Word, surrounded Himself, the Sun of suns, with infinite radiant glory: that is, He created the Totality of the Actuality (all real existence), and at last created a being in His own image, a relative totality, limited but *individual*, called man, upon this earth. As man is made in the image of God, so in God exists a likeness of man; and thus the beginning and close (end) of the existing universe is the INDIVIDUAL TOTALITY. As is man, so is God, a *personal, individual* Being; but the first is relative and creative; the second, Substantial, Self-existent, Creative. An Absolute is not a generality, as has been hitherto erroneously conceived, but the Great Individuality, creating all generalities and particularities, and finally that resembling Itself in its singleness, man. Thus, only at the beginning and at the end of the axis of the universe, stands the individual—God, the Creator, and man, the self-conscious created. Between these margins lie but marvellous fragments and pieces.

A true Individual, Person, has consciousness of himself, reason and free will; as a totality, is centred in himself, is the focus and heart of his own entirety. In God, the universe reflects itself on the breast of Eternity; in man, on the bosom of Time. The world is not conscious of itself, but God in Heaven knows it, and man on earth. Man is a transition, rather the returning of the world into God, a marvellous link between earth and Heaven. The essence of everything is the Word of God; the essence of man is the Breath of God: that is, the free, self-conscious, derivative divinity, the selfhood, the personal I. This *I-hood* (so to name the self-conscious personality) is neither in nature nor in spirit; it is only in God and man. The Word of God takes its place in nature and in spirit, lying there dead like the letter in the Book, until sounding on through time and becoming the word of man, it arrives at its heavenly conception, and presents itself as our true cognition in philosophy. Reality and Ideality are both in God, and constitute in Him the transcendental Identity, the creative Actuality. Beyond the Essence of God, they interpenetrate reciprocally and shine continually as the created Actuality. The difference between them exists only in the human brain, equally connected with the regions of the natural and spiritual. Their identity is found in the trans-

cidental Word of God, which is the object of philosophy, and breathed through it in time. They are manifested in man as body and soul, and arrive at their identity in his transcendental I-hood. The human I-hood is neither the body nor the spirit, but something very different from either; and yet again, it is both body and spirit, speaking transcendently. It is the Real-Ideal, or the actual divinity, which, having robed itself in worldly matter, becomes the body; and having breathed with the worldly spirit, if I may so express myself, makes itself the soul. The I-hood constitutes in us the third divine world; its manifestation is neither the physical spirit or force, nor the metaphysical movement or thought; it is the will, enterprise, moral action, energy of character, love of truth, beauty, virtue, holiness, religion; it is capacity for government, ability for sacrifice, self-abnegation for good. As the human I-hood differs both from the body and the soul, or from its own outward and inward world, so God differs from spirit and nature, or from the universe, which is His work. As the I-hood of man rules over his body and soul, so God, the cardinal, central I of the totality, the all, governs the universe.

Thus, the third world, which is the totality of the actuality, perceives itself in its holy and eternal germ. Matter and spirit become but its temporal workmen, its subdivisions, its categories, while it reveals its own sempiternity, robing itself in transitory form. God in Heaven, the Word of God on earth, and the I-hood in man, are the constituents of this third world. Realism and Spiritualism, Empiricism and Speculation, lose their rainbow but illusive glitter when it is discovered that they are only occupied with external and internal temporalities; when philosophy is convinced that its proper object is the germinating, *living*, fundamental Transcendentality, the eternal source of every temporality, or the third divine world. The *individual* Totality demonstrates itself to be the *alpha* and *omega* of the universe—the entirety of creation. The Breath of the first *individual* Totality awakens, warms and glows in the flame of its consciousness thrown on the breast of Time, in the being of the last, created, individual totality. But between the individual Totality, God, and the individual totality, man, an *infinite* difference intervenes, not-

withstanding the reciprocal image. The first is without conditions, seated upon the throne of the *Sempiternity*; the second is limited, lives, indeed, eternally, but in the eternity of time, that is, in the pre-existent, in the present, and in the future world. Between the marginal totality and the universal Whole a great difference also intervenes, but there is no antinomy, no polar opposition, because in all three, however different, the antinomical, polar, oppositional faces and reverses, Reality and Ideality, fuse and form the *actuality*. Thus is the third world transformed into the divine transcendental world. As matter and spirit are in the eternally temporal world a balloon in which to mount to Heaven—the spirit, like a buoyant gas, filling and floating the aerial vessel—so the Divine again becomes the eternal earth-bearing Atlas in the world. Neither the Roman nor the German races have acknowledged this world of God, because the Roman races have ever mingled and confused Divinity with Reality, and the German, confounded it with Ideality; as Christianity itself in their hands becomes warped and one-sided, seeing God only in the spirit; the Latin finding spirituality only in the church, and the Teuton deeming that his own spirituality, his own idea, his human spirit is a true transcendentality;—therefore as our third world in its purity, originality and spontaneity was known to neither Roman nor Teuton, we may believe that God reveals it to-day for the progress and consolation of the Slaves; among whom we do not class the Moscovites, nor aught that proceeds from the Golden Horde, the Mongols of Karan, Astracan, &c. This philosophy, therefore, showing for the first time the third world, and calling upon Theology no longer to conceive Christianity on its spiritual side alone, but to regard it from its transcendental stand-point, its individual, conscious, responsible I-hood, is necessarily Slavonian and revealed for the enlightenment of Poland to-day. Thus Bohwie calls our third world a revelation from God, and Wronski names it the *Achromatia*, both acknowledging its essential truth, and declaring it capable of satisfying the religious as well as the philosophic.

Religiosity is a characteristic and historic trait of the Poles, differing both in degree and kind from that of any other Christian people. This peculiar religiosity of the past was



the forefeeling and unconscious adoration of the divine world now coming to its own consciousness, capable of breathing new life, force and energy into my oppressed nation, and able to elevate the philosophical enlightenment of Europe into the highest, truly heavenly sphere. These reasons induce the author to call his philosophy, already developed in his work on education and in various other writings, the National Wisdom.

That the third divine world is equally extensive and quite as capable of generating philosophical systems as the worlds of the Real and Ideal, that it is an important discovery, impressing new forms on the development of human knowledge and wisdom, that it leads Christianity to recognize in the Holy Spirit (which it carefully differentiates from the spirit of the world), Divinity or I-hood, to recognize itself in the germ of its own essence, and aid it to still further triumphs—it may be permitted us here to mention. Every man is great in so far as he can unite his will with the will of God, or in so much as he may become a worker of God's will; as the Scripture says, "an instrument." Nor does our freedom suffer here, for it depends on ourselves to will to follow the divine will which we perceive, or not.

Bohwie and Wronski, and in part, also, Cieskowski, sought the reconciliation of the antinomy, and looked for the eternal synthesis. The author can truly say that Poland is full of young life and healthful vigor; that, in spite of long and cruel torture, a splendid future is still in store for her; her knowledge of the divine world will enable her to surpass western Europe with the magnanimity of spirit therefrom resulting.

The philosophy of the middle ages—the scholastic—placed God without or beyond the world. He reigned somewhere far off in Heaven, while the Pope, the Ruler in the Roman Church, whose wisdom in dogmas was to be considered infallible, governed the earth. Spinoza transferred God from His place without the world, into it, having made Him universal Extension, the union of thought and matter. This Extension revived in the Absolute of Schelling, and in the Idea of Hegel. God was the eternal existence of the world, the universe itself, and thus Pantheism again ruled in Philosophy. Feuerbach transferred God from the universe into humanity, he saw

Him in the human spirit—the most *fashionable Absolute!* He set his foot upon the most cherished idea of his master, exclaiming: “The unconditioned Spirit is still the spirit of the middle ages, the theological Spirit of the dead; it knocks like a midnight spectre in the speculations of Hegel.”

There are, as demonstrated in this logic (Myslini), three luminaries of truth: God, the universe, and the humanity; or to speak technically: the Essence, (Transcendentality, extra-mundanity) the Existence, and the Existing Essence. In the Christian world, God appeared as these three suns of truth, as the Essence, the Existence, and the Existing Essence.

The author sees God himself without or beyond the world, or in the Essence; in the Existence, he recognizes the Word; and in the Existing Essence, the Breath of God. It is God Creator, and the two-fold unconscious, also conscious of itself created Divinity. God is the holy source of every Transcendentality; the Word of God is the Transcendentality immersed in the universe and constituting its eternal germ of Actuality, and the Breath of God (the Holy Spirit) is the Transcendentality coming in the world to its own consciousness, and through that, becoming the image of the original Transcendentality. These three species of Transcendentality create the divine world, or the only eternal Actuality.

Thus the national philosophy neither expels the Divinity from the bosom of humanity, nor from the spinal marrow of the universe; it can discern the true in all religions, most fully in the God of the Christians; and uniting the three old partialities, fractions, it obtains an impartiality, harmony. Modern philosophy has only been able to attain to created divinity, whether in the universe or in humanity. Not relinquishing the splendid prize already won by the race, but restoring to it its true meaning, not returning into the Past of the middle ages, the national philosophy demonstrates, in accordance with the desire and need of every human heart, the non-created and creative Divinity, the true, *individual*, self-conscious Deity—in a word, the Christian God.

The author, an ardent adherent of spontaneous search, avers that none of the ancient philosophers, nor Leibnitz, nor Jacobi, have set forth principles or bases more thoroughly Christian than those lying in the depths of his doctrines. Even the scho-

lastic philosophy was less Christian, since, notwithstanding its intuitive sense of the true God, it did not dream of the created divinity in the world and in humanity, which is indeed only coming to the full consciousness of its own greatness, and must yet battle long and bravely for its rights. Scholasticism never succeeded in probing the essential truths of Christianity, nor in bringing its marvels to the light; it was but a simple exegesis, in philosophical form, of the Church doctrines of the times. Having no conception of scientific spontaneity, she stands like a fair slave with her eyes closely bandaged, and does not deserve, in the bright blaze of the nineteenth century, the revered name of philosophy. In the "being for itself," the "being for other objects," the "in selfhood and for selfhood," "the idea in itself or in its other being, in the triumph over it and the return to itself," in fine, Hegel's Logic, philosophy of nature and philosophy of spirit are only the before-world, the world, and the after-world; only the world *in potentia*, *in actu*, *in æterno*; only the existing future, present, and the past; consequently, we have in general nothing more than the temporality: of this there can be now no doubt. Hegel never knew the conscious of Himself, Individual, and true God; he only knew the created divinity in the three divisions of temporality, only God's Word in its manifestation. His entire philosophy is but one division of our national philosophy, that is, the philosophy of the world. His logic is not Logic proper; it is but the philosophy of the before-world, that is, pure ontology *a priori*.

It is a very sad thing that Hegel, whose system has exercised so deep an influence over cultivated humanity, should have thus entirely lost the Transcendentality, because in him the far-famed German philosophy, having reached the apex of its development, tottered to its fall, having thus solemnly manifested and recorded that it had never been able to find, prove, or know the true God. This was unavoidable, for no simple Spiritualism, pure Idealism, however deep and genial it may be, as it is but the second subdivision of the transitory scientific antinomy, the equally privileged partial and fractional rival of materialism, and neither of them knowing anything of the third world, will ever be able to pass the limits of the temporality, or be capable of seizing upon the sempiternity. The

end of all its seeking must ever be the mere soul of humanity; its highest word, "My spirit is God!" Such a shipwreck of the great German flag of philosophy filled the friends of spontaneous inquiry with grief, its enemies with joy. The scientific Philisters, or rather the mere parrots of predominating public opinion, triumphantly doubt the power of all philosophical thought; and the reactionists and traditionalists, believing that the greatest earthly goddess lies a putrid corpse before them, sing, in bitter irony over the prostrate form of Philosophy, a perpetual "*Requiescat in aeterna pace.*"

Such results are truly disastrous. Men, in despair of the power of reason, throw themselves into the depths of mysticism, and only in the miraculous, perceive the redemption of the present world. Supernaturalism rears again its head; its currents run in numberless directions. The great Schelling gives himself up to the sophistry of the Gnostics: the world rushes suddenly back through fifteen centuries of progress! The clergy of the churches clap their hands, praise the scholastic as the only perfect philosophy, call Descartes, Bacon, and their followers, teachers of error and revivers of paganism. More and more audacious, they at last deem it possible to restore entire the Middle Ages!

Nor is this philosophical earthquake confined to Germany. France declaims against philosophy, stamps it as materialism, and can see spirituality only in blind belief. Our own Witwicki having no understanding of philosophy, yet mounts it as if riding the little wooden horses of the Carrusel, and our gifted Mickiewicz, exalting feeling to the skies, preaches strange things of an unknown Messianism. Thus is our proverb verified: "Woe to him who stumbles, for even the goats mount the bent tree."

The author here presents the third divine, transcendental world, permeating all with its own eternity, delivering philosophy from its present perilous position, again restoring to it its old and hardly-won dignity, and laying once more at its feet its sceptre over the thought of humanity. By this means he tears asunder the finely spun webs of multifarious bats and owls, working to obstruct the light, striving to fetter human inquiry, endeavoring to seize the triumphal car of the world in the name of Hell, baptized by them Heaven, that they may

thus again assume their Middle-Age importance. It is easy to conceive this has drawn thunderbolts of vengeance upon his head. He can endure the battle, and with heavenly Truth standing at his side, he smiles at all the enemies of human progress. He even hopes he may be able to transfer spontaneous philosophy from Germany into Poland, and with this crown make her what she has long deserved to be, the actual queen of Slavonia.

After the finding of the true God, immortality is the most precious thing to the human heart. With the sad fall of German philosophy, the certainty of eternal life seemed lost or dim. An erroneous belief was widely spread that the Spirit of Humanity constitutes the *individual* man, or that the Spirit of the Species is the substance and actuality of the individual. This doctrine is utterly debasing to our divine origin, to our derivative divinity, and has no meaning except in the kingdom of the brute creation, where it may, perchance, apply. In the sable, the turtle, the mole, the bird, the crab, the worm, &c., &c., the species to which a certain creature belongs is its eternal axis, its fixed conception, its principle of motion, the model of its copy. But each man is *himself*, to himself, and for himself; he is an independent, and, if I may so speak, an *individual species*. We have in all beavers the same manifestation, but the will of God is revealed quite differently through Paul and Peter. Every swallow cements its nest as all swallows have done for centuries, but every man may become creative and original, whether for good or evil. If man did not possess, even in this life, his own separate being, his own responsible, derivative and heavenly selfhood, and had only the common spirit of humanity, the light of generality for his existence, how could he hope for individual, personal, and true life, after death? Springing forth from generality, he is properly but a generality; consequently he must return to the bosom of the generality. Thus they argue that *individual* existence is but the vain dream of the egotist! Nay, so great is the scientific uncertainty of our eternal life, that Kerning\* ventures publicly to say that our immortality has but two proofs, viz.: "intercourse with the dead, and the opening of the prophetic eye in our interior."

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\* A noted Spiritualist of Paris.

The author demonstrates that the I-hood of man is an eternal divinity living in the pre-existent world, before born upon earth, and in the after-world after death, with entire life as in this world; that the before-world, the present world, and the after world, the past, present, and future, are only relative subdivisions of one and the same unconditional life; that individuality, personality and consciousness are eternally attached to every divinity made in the image and likeness of God, as they are to God Himself. Thus is preserved the old scientific *certainly* of man's immortality, while it is supported with new, undeniable, and immediate proof. What divinity, indeed, does not feel divinity directly in and through itself? that is, does not feel its eternal, immortal, imperishable being? Thus, the dubious intercourse with the dead, the opening of the miraculous prophetic eye, and all similar *morbid* and *sickly* illusions become unnecessary, and *demonstrated, scientific* Truth seats herself upon her car of triumph.

Kerning also teaches without evasion that not every man will rejoice in immortality, but only those who can work it out by their own strength; that a certain supernatural power exists in us to see the dead, to prophesy, and work miracles, but we must gain the force necessary for spontaneous awakening from the sleep of material death by hard and protracted effort; that prayer and fasting kindle in us the flame of eternal life, which, when attained, permeates to the end of the fingers, and heals the sick through the power of Christ.

Our own Wronski also demands a reform in Christianity. He is opposed to its solemn promise of eternal life to all men, and advocates a dogma which shall make immortality consequent upon morality, as effect is upon cause. He says eternal life is the harvest, morality the seed; and he only who has sowed the seed can reap the harvest. The author, however, recognizing in the human I-hood the eternal derivative divinity, in accordance with the teachings of Christ, acknowledges every man to be immortal. This divinity, however, exists long only *in potentia*. It comes from the before-world, that it may become a divinity *in actu*. Its duty during its presence here is to develop from itself the God's thought placed within it; to work itself out from the state *in potentia* into that of *in actu*; to transform itself spontaneously into the divinity it

was intended to be. In exact proportion to the extent of this transformation, to the development of its holy selfhood, will be its state *in sempiterno*. So that every one is immortal, but the state of his eternal life is moulded by his own will, and is thus passed, in accordance with his merit, in Heaven or Hell. Not our *immortality*, but our *salvation* or *damnation*, is bound with our morality, as effect with cause. Christianity here needs no reform; it has revealed to us the perfect truth. Wronski was in error, mistaking salvation or damnation for immortality itself. Kerning fell into a like error, and prowled through the pathways of the wolf. It is true that supernatural power is in every man, for he is a divinity *in potentia*. It is true we can develop this power, only by our own force, for we are to transform ourselves spontaneously into the divinity *in actu*. But these things are entirely natural, and should never drown us in the depths of mysticism; nor do they lead us to prophecy, to the working of miracles, or to dubious intercourse with the dead. Virtue is the highway to eternal salvation; vice leads to eternal damnation. What is virtue? The human *I* must live and act worthily of itself, that is, as a divinity from Heaven. Live, O man, so that thou mayest never stain in aught that divinity which is the Breath of God within thy breast! Act as the God-man! Suffer thyself to be nailed to the cross for truth, beauty, holiness, freedom, virtue, religion, light, political progress, law, science, country, and humanity! Sacrifice and self-devotion are thy duty; but know well what it truly is for which thou art willing to give up life, lest thou shouldst become, not a God-man, but a madman—a fool, worthy only of pity! Fear not death; for the *I* within thee, the divinity from Heaven, can never die! A thousand early deaths were better for thee than the eternal debasement of the divinity within thee by crime, unholiness, self-seeking, or voluntary slavery!

This doctrine is all-important for humanity, now so gravely sick, corrupted by gold, palsied by infernal egotism: may it bear consolation to my people who have so long and eagerly looked for a better future, to secure which, they may be called upon to face death, to offer up bitter sacrifice.

God is the Central, Transcendental Heart in the universe; the *I*-hood is a like transcendentality in man. As eternity is

attached to God, so is immortality to the human I. Eternity, sempiternity and immortality belong also to the subdivisions, categories of the transcendentality, for they are its attributes. The third, then, all-important thing in philosophy is the discovery of the source of cognition for this transcendentality, or the demonstration that man has for it, the *immediate eye*. If philosophy does not demonstrate it, sophists will declare all transcendentality to be but the skeleton spectre of a heated brain, and become impious or infidel, or finally throw themselves into the arms of blind belief and grow mad with irrational bigotry.

The Greek philosophers long sought the immediate eye for transcendentality, but without success. The Christian Church proclaimed its wisdom to men in rebellion against God's light and love, but announced as dogma that the transcendentality is only the object of faith. Such were the final results on the fields of the past. In the middle ages men persistently, humbly and blindly believed in the dogmas of the Church. But at last, doubt was awakened, and grew into utterance. Men said: "Christianity commands us to believe in the Transcendentality, but does not open in us the immediate eye for its perception. If it is impossible for man to perceive it, how can the Church know anything about it? How can a rational man believe that which transcends the reason of humanity? If our reason is not high enough to conceive or know essential truth, how can we possibly be certain that the doctrines of the Church are true?" Thus doubt commenced to sit in judgment on the dogmas of faith; change and transition began under the standard of the rebellious reason, and the middle ages passed away in universal struggle. Modern history began. Reason seized upon the sceptre of the world, and faith was trampled underfoot. It broke forth in the Roman races, especially the French. Descartes was the patriarch of the present philosophy; Voltaire, Rousseau, and the Encyclopædists of the last century, prepared the celebrated, terrible French revolution, pregnant with the future, and already rich in important results.

The Teutonic races, particularly the Germans, took a route directly opposite: they made the ideal reason (*a priori*) the monarch of modern humanity. This Reason (*a priori*) called



forth the Reformation, and finally developed itself in splendid metaphysical speculations, such as had never been on earth before.

At the present hour, the Reason (*a posteriori*) of the Roman race has attained its full development; its fruits are St. Simonism, Socialism, and Communism. The German Reason (*a priori*) is also mature; its fruits are the speculations of Hegel, the Critique of Christianity by Bruno Bauer, and the philosophy of Feuerbach. The thinkers of the world have examined these results, and what do they find demonstrated? The reason *a posteriori* has proved, through all its works, that it has only attained empirical nature. It has created Realism and Materialism. What is it in its primitive being? Nothing more than the highly cultivated and science-crowned *Sense*. Can the senses give us the immediate eye for the transcendental, for the world of God? Not in the least; they only possess the immediate eye for the visible exterior of nature. Thus the understanding, the reason *a posteriori*, has proved itself incapable in regard to the cognition of God, or the immortality of man.

The reason *a priori* has, on the other hand, fully proved through all its creations, that it is only of a speculative nature. Its creations are Idealism and Spiritualism. What is the essence of these scientific forms? The speculations of Hegel on Will and Knowledge convinced the world that Idealism and Spiritualism utterly fail to obtain the Transcendentality; that they only arrive at the metaphysics of the soul of the finality, or the abstract spirit of nature; that thus they, too, are only occupied with temporality, becoming quite invisible when they rise above that realm, bringing *nothing* to the man of experience, while they are to the people utter *Nihilism*. What is the ideal reason in its primeval being? Nothing but poetical, radical license, supported by the judgment and science-crowned fancy, that is, fantasy. And is the faculty which sees Giants, Demigods, Sylphs, Gnomes, and Centaurs, the eye to see into the abyss of the divine world? Not at all. It is only the immediate eye for the invisible inwardness of existence, for the Psyche of the great Isis.

As the sense is the bodily eye for bodies in general, so is the reason *a priori* the incorporeal eye, or the eye of the mind

for spiritual ideas; but neither the one nor the other is the eye of the I-hood, the eye of the created divinity for God and the divine. Thus the reason *a priori* has also proved itself incapable of attaining to supernatural truth. The impotence of the reason *a posteriori*, and of the reason *a priori*, with regard to the cognition of the transcendentality, has destroyed all confidence in philosophy. Men, in despair of human inquiry, have returned and are still returning into the middle ages, exclaiming: "Faith is the only apostle from God; from her alone can we learn of the divine, of immortality; she is the highest, surest wisdom." To fall back into and to hide oneself amidst crumbling ruins is easy enough, but brings no honor to the routed heroes. It is true, the Roman and German philosophies are both bankrupt; but it is certain that retrogression is and ever has been against the will of God, and as in the middle ages, so again will blind belief lead on to Revolution and Reformation. It is insufficient as base for the universal satisfaction and repose of man; it does not give the immediate eye for the transcendentality, but only a goodly trust in the tradition of what had once been seen by such an eye. As the present miserable and insupportable state of skepticism seems to have grown out of Christianity, we hear it asserted in almost every country that the Church is worn out; that the world stands in need of a new revelation. Many desire decisive reforms in Christianity itself. Everywhere is sought the immediate eye for the transcendentality. It is remembered that in the primitive world men saw, talked with, and received orders, directly from God; and it is asked, why is it not so also to-day? We are answered: because man sinned and fell; that, having stained his innocence with materialism, he is no longer worthy to hold converse with his Maker; that he has become blind in his personality, and is no longer able to see miracles. Traditions are everywhere scattered that humanity met with some fearful loss, and for centuries past the world has been in search of some philosopher's Stone of Wisdom. What can have been this dreadful loss? What is this unknown Stone of Wisdom? Nothing but the immediate eye for God! Of old, men were gifted with celestial power, such as Samson, David, Moses; and God gave to them a measure of His Omnipotence, and

they routed the hosts of their enemies with a handful of men. And of old were the prophets, holy men gifted by God with supernatural wisdom and a certain measure of Omniscience; but they are no more on earth. Men to-day call these things fables. We have the Holy Books proceeding from the men of God, containing for us the words of transcendental wisdom, but we cannot understand them. Original sin robbed us of the immediate cognition of all transcendental truth. What is then our duty? To pray day and night until our very bones learn the Lord's prayer, and can recite it like our lips; to fast and abstain from food, and strive in every way to obtain the pardon of God. When He shall find us pure, He will tear from our eyeballs the cataract woven of guilt, and we shall again see Him in His glory. And thus the old Thibetanic life of asceticism begins anew in the Christian world. Men are now heard proclaiming to the superstitious crowd, that the inner eye for God has been opened in them; they present themselves with their assumed supernatural wisdom, and assail Christianity itself. What is this inner eye they claim, this wisdom? In their language it is styled "Clairvoyance"! They have given learned theories to the world by which such gifts may be obtained. From this source spring the numerous thaumaturgists now travelling through all countries, working miracles, conversing with the dead, and uttering false prophecies. This pseudo-heaven proved favorable also to the Polanders; did it not send them Towianski?

The author, looking into these foolish fancies, these conscious or unconscious charlatanries, considered how the evil might be remedied. Without vain repetitions of prayers, without fastings or anchoretic ascetism, but having, by the grace of God, made an entirely natural step in advance in philosophy, he discovered in the very essence of man the everywhere looked for and expected power and vision, the immediate eye for the transcendentality. He has aimed in his works to make it clear to his countrymen. This is the old Polish eye, "*oko*," now first coming to its own consciousness, conception, and name, having no appellation in any foreign language, "*mysl*,"\* the reason *a totali*, the eternal source and holy principle not

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\* A word of varied meanings: thought, feeling, resolve, &c.

only of the reason *a posteriori*, but of the reason *a priori*. The empiric I-hood, seated in the body and transfusing itself through it, has the eye for its own, as well as for foreign bodily substance, for matter. The metaphysical I-hood, constituting the spirit, has the eye for its own, and for foreign spirituality, or for spirit. This eye sees immediately the inwardness of the world, and is called the reason *a priori*. Finally, the transcendental or proper I-hood, the root of the empirical and metaphysical I-hood, being itself in the image of God, a derivative divinity, has the eye for its own, for the foreign divinity, for God. This eye sees immediately the divinity of the world, that is, the Word and the Breath of God (Holy Spirit). It sees the pre-eternal source of this Divinity, that is, God Himself; sees the Essence in the Existence, and beyond, without the existence, and its appellation, as we already know, is the reason *a totali*. As the sense has the immediate perception of matter (sensuousness), and as the reason *a priori* perceives immediately spirit (thought, or rationality), so in man, who is himself a derivative divinity, the reason *a totali* (soul) perceives immediately God and the entire divine world, or divinity. This divine I-hood signifies the power of seeing the transcendentality, as the *Acromatia* of Wronski. Thus the Polish reason *a totali*, though without the whip once wielded by Christ, can yet disperse the false prophets and miracle-workers. Coming to the aid of philosophy and true Christianity, it opens fertile fields for the Slaves for future culture, rich in scientific glory and full of promise for the religious and political progress of all the nations of the earth.

The author then gives to his countrymen the true, Christian God as a truth not based on religious faith alone, but proved by rational conviction, and *demonstrated* by *exact* science. These proofs lie within the reach of all minds, and are easily found. He offers to their contemplation that God who is manifesting Himself more clearly from day to day in His own existence, in His word, and in His Breath, or in the entire third divine world; he gives them the individual I-hood and proof of immortality; also, as an emanation from their divine nature, a new, heroic, and heavenly morality; he gives them the reason *a totali*, or the immediate eye for the transcendentality, the eternal actual truth.

He has felt himself called upon to write thus at length in his Introduction, that he might elucidate his theme more fully for superficial critics, as well as for the Polish emigrants, who, robbed, banished, and sick at heart, are obsessed by the Satans of Towianski, and have fallen into the delusions of Messianism, among whom is to be reckoned our great poet Mickiewicz, worthy of a better fate!

That the discovery of this third divine world and the immediate eye for it, the reason *a totali*; the transformation from root to flower of the present Roman and Teuton systems into a Slavonian philosophy; the raising of the seeds of transcendental truths which the Roman understanding *a posteriori*, and the Teuton reason *a priori*, mixing with temporary chaff, dropped into the abyss of nothingness,—that all these things should work great changes in the universally accepted Logic is natural and necessary. The old Logic was the product of the real and ideal thought; the national Logic bases these two systems on transcendental reasoning. The two earthly systems are fused into truth and unity in the sphere of divine thinking, in that of the reason *a totali*. Dualism, Dichotomy, passes into Trinity, Trichotomy, increased through its various relative categories. The new Logic, based in the depths of ontology, or in the philosophy of the Before-world—that is, in the region of the Fervers of Zoroaster, the primitive God-ideas of Plato—takes another form, another significance; many original things are added, and the Whole becomes a *living Organism*. The reader may readily convince himself of this by referring to the Dialectics and Methods, or to the second and third parts of the national Logic, in which the old Logic is transformed. This Logic was only the given-thing, the empirical facts which it was necessary to found on a true philosophical basis, worthy of our time and the Polish nationality. This necessity called forth Part I. of our Logic, the Analytic, containing the logical Analysis of Truth, Knowledge, and Conviction. The substance of this first volume, the topics considered in it, induced Kant of old to write his “Critique of Pure Reason,” Fichte to publish his “Fundamental Principles of Scientific Doctrine,” and Hegel to present the “Phenomenology of the Mind.” These are the most renowned creations of

German philosophy. Herein is found the scientific foundation of spontaneous cognition, therefore the corner-stone of all true philosophy. If this work, the Analysis, were found worthy to occupy the same place in Slavonian philosophy occupied by Kant's Critique in the German, the most ardent wish of the author would be satisfied. That the entire Polish system of the Sciences and Phenomenology of the Mind, original national works developing the third or divine world, corresponding to the above-mentioned German works, may soon appear, is also greatly to be desired.

The author has seen and read the most contradictory opinions with regard to his work on education, *Howanna*. Among other criticisms, he has seen that his style is too popular; that the philosopher has nothing to do with the people in general, but only with the more advanced thinkers. He hopes his present Logic will gratify such critics. It is destined for all who appreciate true science; for the intellectual among the young men of our unhappy country, who, even in the midst of gloom and oppression, still seek mental progress and enlightenment; yet it endeavors not to write above the People, the author considering Clearness the natural quality of every *true* light. If the "too popular" work on Education was not understood by many noisy sophists, why should he have labored to make his Logic more unintelligible?

Perhaps this introduction may appear to some presumptuous, or even full of egotistic vanity, yet the spirit in which it was written was one of modesty, nay, of deep humility. The author pretends to no prophetic powers, as Towianski; brings no new Koran, appeals to no fanaticism, demands no blind belief, conquers not the free will without convincing the intellect, nor desires to entangle human spirits in skilfully disposed nets of logic. He offers his work to his country, only desirous of awakening the spirit of the Polish People, for whose ability, vigor, and originality, he entertains the highest esteem. He has not the least desire to be known as the creator of a new school, a sect, a class of partisans; his aim is only to cultivate the spontaneity and freedom of the national thought of Poland. This is the first wish of his heart. He asks not for disciples and confessors, but generous co-workers in the higher sciences, collaborators for the same holy end. He

knows that without the hearty aid of his fellow-men, his efforts will be of no avail. Should he fail in obtaining such assistance, he will be convinced that his nation is not yet sufficiently mature to welcome the philosophy of the third divine world.

He affectionately entreats his countrymen to aid him to combat all obscurantism and ignorance, and solemnly makes his parting appeal to them: "Polish sages! Seize the pen and work steadily for the beloved nation; a fearful responsibility rests upon you. Open to her the great gates of the future! Take the old bandage from her eyes, that she may perceive through the gloom so closely surrounding her, the resplendent sun of her future mission, her coming destiny. Enlighten her, that she may remember what she once was, what she now is, and what she is yet to be. Prepare her for *sacrifice*; teach her that spiritual night is the only true death! Tell her with every hour that the great, glorious, eternal divinity constitutes her I-hood; that it will not and cannot die; that there is no death possible for it unless *it wills* to destroy its own immortality through lack of reason, moral torpor, want of self-consciousness, cowardice, inability for God-like sacrifice, groveling and base actions!

"Teach her, sages of Poland, the highest path of thought, that so the nightmare forced upon her by the damned, may cease to obsess her; teach her to know herself that she may feel her own dignity, nor lay her noble brow in the dust before degraded splendor, haughty titles, human favor, or imperial despotism! Teach her to think justly, that she may feel nobly, for thought precedes effort, and glorious intellect will lead to magnanimous actions. Patriots, throng to the aid of the Sages of Poland; never before was self-sacrificing wisdom so necessary for the redemption of our crushed Father-land. When light shall be diffused through all her borders, the great moral day of national salvation will dawn upon the earth. The genius of our country will feel her supernatural power, and God Himself will be with her!"

Happy New Year, dear brethren and countrymen!

AUTHOR.